21 Hockings E-4,5 (1962-1977) 1980
AW50 Badaga AW50

attitudes sufficiently to become Christians now prompt people to alter other orientations not allied to religious values but rather to a secular government and its new ranking of employment and educational priorities. Such a change in orientation holds out the chance of upward mobility, but in that process conversion to Christianity has become an anachronistic mechanism.

NEW PATTERNS OF COMMUNICATION

The idea of communication embraces the physical facilities of road and rail transport, postal and telegraph services, as well as the mass media of radio, film and newspaper, and the channels for communication between individuals within a local setting. We shall review briefly how these have changed in recent decades.

Transportation

Steady improvements in transport have helped the production and sale of cash crops. In the last century all goods had to be carried up or down the Nilgiri escarpment by coolies, on horseback or in bullock carts.[10] Faced with such restrictions Badagas were unable to export produce to other parts of India (Grigg, 1880, 480). Then in 1899 a railway was completed from Coimbatore to Coonoor (a remarkable engineering achievement), and by 1908 it reached to Ootacamund. Its construction involved Badaga contractors and labourers, giving some their first experience of earning regular wages. When the 1914–1918 War began there was thus a quick means of exporting vegetables to all parts of India and even beyond.

During the years between the two wars trucks became common in the district, and roads were improved to accommodate them. A few Badagas who became middlemen bought lorries to improve their business. At the same time a bus service began, and in the years since World War II the network of bus routes has become so complex that there is now scarcely any Badaga village more than five kilometres from a bus route leading to a town. Seventy routes are travelled within the district, some by several competing companies.[11]

The Impact of Towns

The availability of such a profusion of buses has helped the

177 Until the end of the last century Badagas sedulously avoided the British
178 legal system and its officers. The traditional Badaga system, which we described
earlier (pp. 29-43), continued to operate effectively. In the following chapter we
121 shall describe the social change which came about during the present century when
Badagas were obliged to adapt their legal system so as to make use of the official
Indian one too.

657 Local government under the British was in practice confined for the most
(631) part to the municipalities. Some police stations were established in rural areas,
(625) and local roads were constructed; but in general there was little attempt to im-
(877) prove the lot of the Badagas. In a few villages the presence of free mission
schools from 1857 onward nevertheless did much to raise the standard of educa-
tion (cf. Grigg 1880: 423-26).

After Independence, on the other hand, the Indian government began to pay a great deal of attention to developing the rural sector of the country. The Nilgiris was not selected for inclusion in the areas subjected to intensive community development in the early 1950's, but local panchayat offices were set up in the administrative "villages" of the Nilgiris, and began the dissemination of information and the improvement of basic services. The Badagas were classified as a "Backward Class" and received special help in these matters from the Harijan
(312) Welfare Department. Today most villages, as a result of these efforts, have a
(491) fairly hygienic supply of running tap-water, a track connecting them with the main
(365) roads, and an electricity supply. Many villages have started their own coopera-
(474) tive society, through which they get loans and agricultural supplies against the
security of their lands or houses.

177 Certain pieces of legislation often regarded as milestones in the recent

6: Noble K-4,5 (1962-1963) 1989
(1800-1963)

AW50 Badaga AW50
Kota AW55
Kurumba AW56
Toda AW60
Madras Tribes AW63
Kasuva

102
131
133
491
631
496

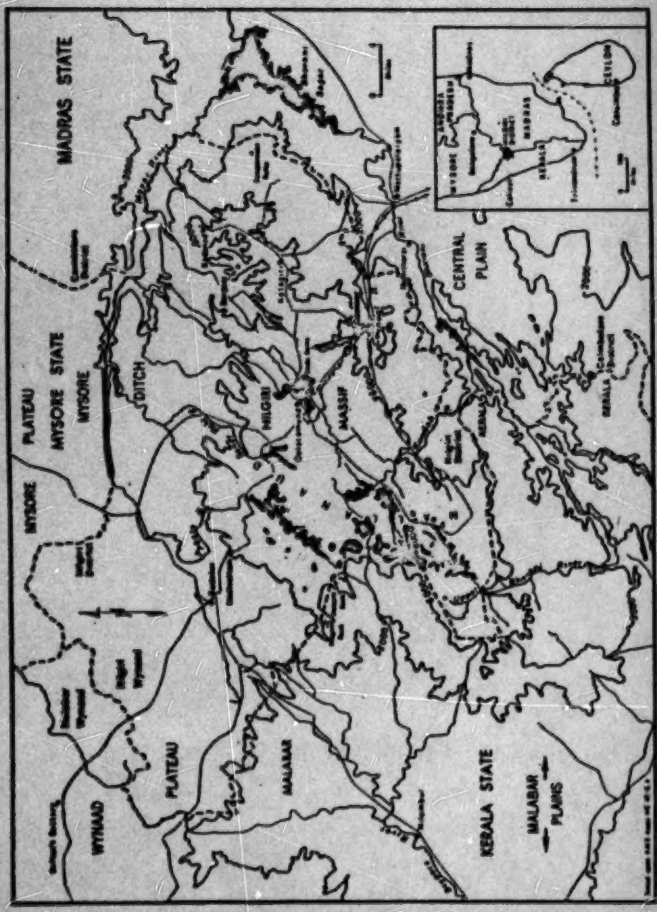

Figure 1. Index maps

631 plantations (Nambiar 1965: 58-60).

491 The Nilgiri urban centers are connected by a road network (Figure 1). The main ghat (pass) roads converging on Ootacamund run from 1) Mettupalaiyam, in the Coimbatore District, through Coonoor, 2) Mettupalaiyam through Kotagiri, 3) Nilambur in Malabar, Kerala State, through Gudalur, and 4) Mysore, beyond the map in Mysore State, through Gudalur. The northern Sigur ghat road, which is a seldom used short cut running from the Mysore road to the Gudalur-Ootacamund road, 496 is very steep in places. A narrow-guage railroad, on which central racks and cogs must be used for braking on the steepest gradients, runs from Mettupalaiyam to Coonoor and Ootacamund.

000 The three main industrial establishments in the Nilgiri District are the Government of India Cordite Factory near Coonoor, the Needle Industries (India) Ltd. farther up the road to Ootacamund, and the Hindustan Photo Films Manufacturing Company near Ootacamund. The first two establishments were founded during the period of English occupation, but construction of the third did not commence until 1962.

An important post-English, i.e., post-1947, development is the Kundah Hydroelectric Scheme, undertaken by the Madras Government and aided by Canadians under the Colombo Plan. In this scheme, probably completed by now, eight dams, several inter-reservoir tunnels, and five powerhouses were to be constructed mainly within the drainage basins of the Upper Bhavani and Kundah rivers in the southwestern Nilgiris. The Pykara Hydroelectric Scheme, begun by the English in 1929, was enlarged and completed recently. Three dammed reservoirs in the Pykara and Sandy Nala valleys west of Ootacamund, penstocks

6: Noble K-4,5 (1962-1963) 1989
(1800-1963)

AW50 Badaga AW50 ●
Irula AW53
Kota AW55
Kurumba AW56
Toda AW60
Madras Tribes AW63
Kasuva

BIKOT
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133
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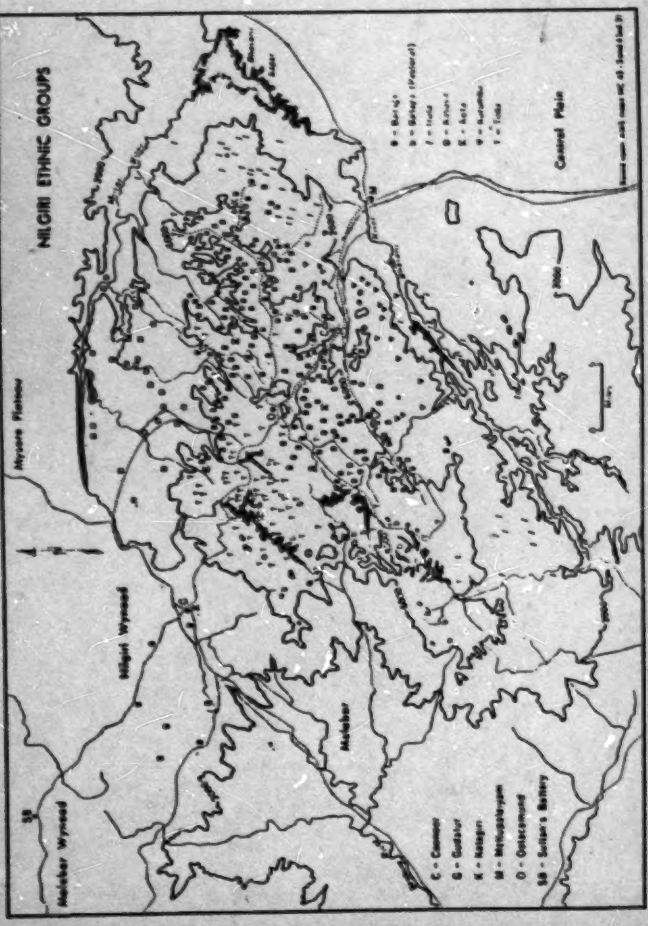

Figure 2.

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(491)
(496)

One of these gorges, forming the Coonoor Pass, was used as the route for the only railroad and a main road leading to the upper Nilgiris. Above 6,000 feet terrain tends to be more gently sloped, but cannot be said to form a plateau. Above 7,000 feet there are rolling, hilly uplands interspersed with prominent peaks or ranges. Dodabetta (8,640 feet) in the central Nilgiris is the highest peak, but the majority of peaks over 8,000 feet in elevation (including Mukerti, 8,380 feet) are located in the western Kundah ranges. The summit hills and mountains are characteristically eroded into rounded features.

Water from most Nilgiri streams and rivers drains into the eastward flowing Bhavani and Moyar rivers, located to the south and north of the Nilgiri massif. Because the two rivers have such straight courses, they may perhaps be flowing along fault lines from which the southern and northern Nilgiri slopes have been eroded back. A portion of the Moyar River flows through a gorge, and the Moyar is also associated with a broader valley eroded into the Mysore Plateau. The broader valley now separating the Nilgiri massif from the Mysore Plateau to the north is called the Mysore Ditch.

The Wynaad Plateau, which spreads northwestward from the high Nilgiris, is an extension of the intermontane Mysore Plateau. Outer slopes of the Wynaad Plateau are steep, and Charnockitic mountains (Camel's Hump, for example) rising to elevations above 7,000 feet form Western Ghats ranges running along the Plateau's edge. With the exception of scattered peaks and ranges, rolling hills less than 500 feet high cover much of the Plateau. Its surface lies below 4,000 feet and decreases in elevation toward the north and east. Lower

(1800-1963)

AW50	Badaga	AW50
	Kota	AW55
	Kurumba	AW56
	Toda	AW60
	Madras Tribes	AW63
	Kasuva	

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423
491

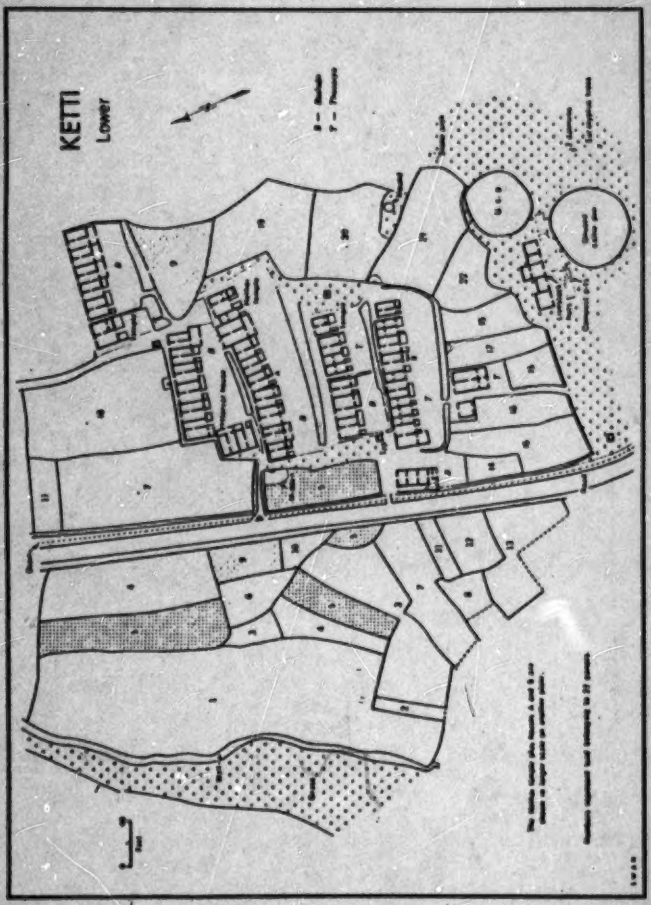

Figure 17. A portion of a Badaga village

G. Noble	K-4,5	(1962-1963) (1800-1963)	1989	

AW50 Badaga AW50
Kota AW55
Kurumba AW56
Toda AW60
Madras Tribes AW63
Kasuva

231 caused some rearers of livestock to start keeping compost pits. In
654 each hamlet or village there is usually a grassy clearing or raised
368 platform where male representatives meet and Badagas gather to chit-
chat. A large tree (often a Ficus sp.) may shade this meeting place.
312 Some Badaga women still must fetch water from nearby springs or
streams, but many Badaga hamlets and villages now have water piped to
368 faucets set near house-rows. A burial-cremation center is within easy
walking distance from each Badaga community. Most Badaga communities
491 have roads running to or through them, and a fair number of these
363 roads are asphalted. Scheduled buses run over some roads, and a few
494 Badagas now drive individually or jointly owned cars, buses, station
493 wagons, and trucks.

Houses. Prior to 1840 the Badagas lived in a house type with
175 front porches and two rooms separated by a wall with a door. A small
342 front door led into one room, and there was a fireplace in the other
(354) darker room. Thatched roofs were supported by posts, and walls made
(824) with bamboos or reeds woven between the posts were then daubed. How-
(333) ever, some houses had clay and stone walls (Harkness 1832: 36; Birch
1838: 103; Hough 1829: 89). According to data obtained by Jagor
342 (1876: 193-194), each thatched clay and stone house in an examined
house-row had an entranceway leading on the right to a front room.
This room had a right side storage platform and a mortar built into
the floor on the left. From the front room a door led to a bathroom
extending the full width of the house, and another door led to a
(354) kitchen paralleling the front room. The fireplace for cooking was